

the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. II.—No. 1.

VANCOUVER, B.C., DECEMBER, 1947.

PRICE 10 CENTS

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GRANT THE OLD-AGE PENSION TO AGED INDIANS!

UNITY

The Native Voice is doing a special this month in the form of a review and a look ahead at our objectives. The month of December is filled with excitement and hurry, and many have a far-away look in their eyes. We have caught this air of excitement and more particularly because at this time last year, the first number of The Native Voice appeared. The first issue drew special attention to the Indian Act; the revision of the Indian Act will be real in a few months.

Our first objective is unity. We comprise 1 per cent only of the entire population in Canada, and are one of the smallest minority groups. Can we not say for all Indians in Canada that our goal is to retain the love of ancestry and our identity as Indians but at the same time absorb modern ways to put ourselves on a competitive basis? Our desired weapons are equal educational rights, better health facilities, better reserve conditions and equal status? There is difference in detail naturally—one province has varied economic problems, each reserve in every province has different obstacles to face and every person has individual difficulties. This publication desires to be your voice regardless of these differences. We print advocations from other provinces which do not coincide with our own. To have difference of opinion denotes thought, so let's have a difference of opinion, but make a united stand for equal opportunities with our white brothers.

Chief Shup She who writes "Drum Beats Across the Border," states "tribes ever at war learned to respect and live with enemy nations in the face of a common defeat. Now our people have started to rebuild. We are forming leagues, brotherhoods, lodges and clubs. I honestly pray we haven't forgotten our costly lesson that we must co-operate or be defeated once more."

PORTRAITS OF DISTINCTION

Don Colman

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Johnny Callihoo, president and founder of the Indian Association of Alberta. Mr. Callihoo is of Iroquois and Cree descent. His Iroquois ancestors came from Caughnawaga in the employ of the early fur traders. His father, Chief Michel Callihoo was one of the signatories to Treaty Six. Mr. Callihoo is a very successful farmer on his reserve, a man of great vision and foresight who has devoted much of his life to the organization of the Indian Association of Alberta, so that better conditions could be brought about for the treaty Indians of Alberta. A treaty Indian all his life, Mr. Callihoo understands all the disadvan-

But as it is written, eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love him.—(I Corinthians 2:9).

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Our Front Cover

The lady on the front cover this month was 103 years old when this picture was taken. She is representing all our aged people. Our first demand on Ottawa is to GRANT THE OLD AGE PENSION TO AGED INDIANS. There is great suffering, in fact intolerable suffering, among our older Indians, some of whom were young when there were only a few white people here. Though they have just cause for intense bitterness, most take their lot with resignation, but that does not alter the fact that there is intolerable suffering among them. If the governments have the right to impose taxation on the Indians, then such social benefits as are enjoyed by the taxpayers of the country should be granted to the Indians, such as:

- (a) Old-Age Pensions
- (b) Mothers' Pension
- (c) Social assistance
- (d) Home for the aged.

At the present time 61,000 Navajos are waging a losing battle against hunger and disease, they are slowly dying of starvation. In one hut visited by Otis Wiles, correspondent of the Los Angeles Examiner says, "I met Mary Manning in front of her hogan (earth covered hut). She is 79 years old, a widow, and paralyzed from her hips down. She was on her hands and knees, crawling like a baby in the cold November air, tossing bits of sagebrush wood through the door of her mud hut. I followed her into her hogan as she crawled to feed the tinder into the feeble fire. In the shadows, crouched on the earthen floor, were four of Mary Manning's grandchildren, two boys and two girls. One mothered a baby. Old Mary,

ages under which the treaty Indians have labored.

Many in British Columbia will remember Mr. Callihoo when he visited and was a guest at the Native Brotherhood convention. This is but a brief sketch and we hope to do a more extensive one soon. Mr. Callihoo's sincere and earnest efforts on behalf of the Indian people cause one to feel "Here is one of the Great Ones of the earth."

hunched on the floor, began pinning brown wool on her long spindle. Through my interpreter, Old Mary told me 'I have no water well. That is why the children cannot go to school. They must stay here and help me'."

If anyone thinks that conditions like this exist only in New Mexico, here is another example right here in Canada given by Mr. D. S. Harkness, representative of Calgary East: "In my visit to the Stony Indian Reserve, at the first home we visited we found an old woman whom two other people had to help up off the floor where she was sitting. The old woman was a charge upon the son. This man had a family of three children, whom he had considerable difficulty in supporting. In fact shortly before our arrival his only food stock, which was potatoes, had been frozen. Upon making enquiries, we found that the Indians alone amongst all our citizens are the only ones who do not come within the provision of the Old Age Pension Act."

Hon. Paul J. J. Martin, minister of national health and welfare, says the government is spending \$100,000,000 this year to try to give some security to the aged in Canada. This does not seem to include aged Indians in Canada.

This question was taken up fully in 1945 at Ottawa and all the members apparently agreed that Indians should receive benefit of The Old Age Pension, but it was talked out. Since that time the question has been discussed at Ottawa and agreed upon. BUT NOTHING CONCRETE HAS BEEN DONE SO FAR.

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Education

ALFRED SCOW



Introducing Alfred Scow of Alert Bay. Alfred is twenty years old and in his second year arts at the University of British Columbia. He is planning to go into Law in his fourth year. Starting his education at the St. Michael's Residential School, he left his home to attend high school in Vancouver as the Superior Public School which ordinarily taught the high school grades was unable to secure a high school teacher at the time. So Alfred went to the Richmond, John Oliver and Kitsilano High Schools and liked them all. He has always been interested in soccer and still plays it with keen pleasure. He has one sister going to high school and she is in Grade 9. It is interesting to note that in Alert Bay since the Superior School has the High School facilities, there are six Native children attending.

Alfred Scow is going ahead with his plans, eyeing the future with one purpose, and that is to be a lawyer in the service of his people.

We will watch with special interest the progress Alfred makes towards his goal and our very best wishes speed him on his way.

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Health

DRINKING WATER IMPURE

There are some reserves on which there is no fresh running water. Wells are dug in between houses and perhaps a dry toilet will be found within twenty feet of the well. Occasionally when there is an excess of rainfall the surface water seeps into these wells. This condition should be thoroughly investigated. It exists today in British Columbia. People wonder why the Indian is always sick—the Indians drink this water, that is one of the reasons.

STARTLING MORTALITY RATE

Among the Navajos the infant mortality rate is 318 per 100,000 or more than 7 times greater than the United States in general. Further, more than half of all Navajos die before they are five years old. For the 61,000 people there are no field doctors or nurses, only one school nurse, one full-time dentist, and there is 14 times more tuberculosis on the reservation than the national average.

DOCTORS STRUCK WITH THE INERTIA OF MANITOBA INDIANS

Evidence given by two doctors before the Special Joint Committee, one an expert on nutrition — "We studied the Indians in that district, ladies and gentlemen, and the majority of the Indians we say according to our present day medical standards, were sick. They were not sick according to lay opinion, but when we examined them carefully from the medical standpoint they had so many obvious evidences of malnutrition that if you or I were in the same condition we would demand hospitalization at once. We were struck, with the inertia, the lack of initiative, the indolence of these people.

Physically they shuffled about, they moved slowly. Even though we had to speak to many of them through an interpreter, it was obvious their mental processes were going on at a very slow pace. We found the TB death rate was just fifty times the TB death rate among the white population of Manitoba. In the whole of Canada the infant mortality rate among Indians reaches the astonishing figure of slightly more than 400 per thousand live births, as compared with the white figure of 52.

X-RAY VERY IMPORTANT

Get the children tested for Tuberculosis. With co-operation on our part our people could be 100% X-rayed. At the present time in the three large Hospitals, Coqualeetza, Miller Bay and Nanaimo, there are on file X-ray charts of one half of our people.

GOVERNMENT TAKING A SERIOUS HAND

A general hospital plan by the Government came into effect in 1941. The Coqualeetza School was converted into a Hospital and W. S. Barclay, M.D., the Medical Superintendent and J. Douglas Galbraith, faced an onerous task. Out of the many who were ill, it was their job to admit those most in need of hospitalization, so as to do the most good. Many of the first cases were so far advanced as to be beyond aid, but their hospitalization would save from infection many who would otherwise have contracted the disease, as it is in the last stages that it is most infectious. To the fact that it was possible for these to go to the hospital, many now enjoy good health.

Besides taking over the Coqualeetza School and making it into a Hospital, the Government took over the incomplete R.C.A.F. hospital

(Continued on Page 10)

Congratulations to NATIVE VOICE

on the Celebration of
its 1st Anniversary



SEASON'S GREETINGS
TO ALL OUR FRIENDS
IN BRITISH COLUMBIA



**DAVID SPENCER
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The Vote

VOTE REQUEST

Kathleen Casler of Smithers takes a heart-felt interest in the many problems of our Native people and has had several ask her if it would be "better" for them to get the franchise. She asks us to explain the vote question so that she can advise them.

ENFRANCHISEMENT

The following is contained in the Native Brotherhood Brief presented to Ottawa last May. Enfranchisement, as it is provided for in the Indian Act, is not satisfactory, because of that, very few Indians have availed themselves of it. They do not wish to sacrifice the hereditary rights as Indians simply for the right to vote. Yet this is a right of citizenship which they crave because they live under the laws of the land and feel that they should have some voice in the formulation of such laws.

The only solution is to extend the rights of citizenship to the Indians as such without the necessity of their enfranchisement. The rights of citizenship should be extended to the Indians, but in view of the many issues involved, careful consideration should be given to the conditions under which this could be granted. A system of native representation such as the Maoris enjoy in New Zealand could be the pattern followed in Canada. There the Maoris retain their aboriginal rights but at the same time have full representation in parliament. Why cannot this be done in Canada?

The incentive to advance is noticeable where the rights of citizenship are enjoyed by the native people as they are in Alaska.

DIFFERENCE OF OPINION

There is a difference of opinion on the vote question in nearly every province. There is nothing surprising about these difference in attitude and point of view.

ONTARIO

Brig. O. Martin of Toronto speaking of enfranchisement as it is today states "I know many Indians who would not consider making application for enfranchisement because they would have to give up their land and their homes on the reserve, and they do not consider that the sacrifice they would have to make would be worth the privilege of voting. They have worked hard under difficulties to clear the land, building homes and develop their holdings until they are now worth much more than they could hope to realize in payment through enfranchisement, which is very little."

SASKATCHEWAN

Dan Kennedy of the Assiniboine Tribe in appealing for Indian equality recalled the historic occasion when the Assiniboine Indians met

with the treaty commissioners in the Qu'Appelle Valley in the summer of 1874 to sign a treaty. By virtue of this treaty the Indian is exempt from foreign military service and by the same token the statutory recognition of Canadian citizenship is still being held in trust for him by the Crown, even so by his sacrifices and loyalty, gloriously given in two world wars, he has enriched and rededicated the spiritual concept of Canadian nationhood.

When the British people were faced with invasion during a crucial phase of the war, Canadians wrung their hands and prayed to heaven to spare the people of Britain from slavery. But why be sanctimonious when we have these conditions right here at our doorstep?

In 1924, Mr. Kennedy revealed, full citizenship was voted to all Indians in the United States without prejudicing their treaty rights, as the first step towards the goal of ultimate emancipation.

Among six suggestions outlined by Mr. Kennedy this appears: "That franchise be voted to the Indian without jeopardizing his treaty rights and interest thereby restoring to the Native Canadian dignity of manhood and pride of race. Under the present tutelage system, democracy and the Red Man are not even on speaking terms!"

Industry

Many reserves desire to foster industry, the raw material is there, but there is no inducement; the Indian is a minor and cannot borrow money. The establishment of industries, such as fur farming, canneries and sawmills, should be encouraged and assisted on a co-operative basis.

While visiting St. Paul's Hospital, an acquaintance came in, the charming person by the name of Mrs. M. McNab of Savona, B.C. She is the mother of a large family and informs us that one of her family served overseas and came home seriously injured. Mrs. McNab has been a patient at the hospital for a considerable time and is rapidly improving and will return to her family and home for the Christmas Season. A year's subscription to The Native Voice was requested by her — this will be sent to her home in the Kamloops district. Christmas and New Year's Greetings, Mrs. McNab, from the office staff.

Captain Arthur Brown of Prince Rupert visited the office, also Robert S. Brown and Teddy Brown of Massett, B.C. were spending their holidays in Vancouver and planned to take in the town and do Christmas shopping before returning north.

Congratulations to the Native Voice on its first anniversary.

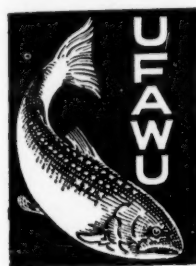
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Better Understanding and Co-operation

The average person even today knows very little or nothing at all about his Indian neighbor, and therefore he has a weird conception of him. We so often find white people who have lived amongst our Native people are proud to accept them as genuine friends. The NATIVE VOICE is striving to promote this better feeling. We would like to stress here a misguided idea many have that Indians have a limited speech because Indians are sometimes heard to speak brokenly in English. Actually the different Indian tongues have great fluency, force and beauty of expression. An orator can hold his audience spellbound, and not just a few were adept at this practice. Often when translating into English there isn't a word or a phrase to express the same thought. The Songs of Uailmit show the pure beauty of the language.

THE SONGS OF UAILMIT

Exclusive to THE NATIVE VOICE. Four Years' Work Entailed in the Translation. Copyrighted.

GEKT

Gekt
Set his power
Against the power of Khals.
Gekt, the boaster.
Named for that other boaster,
Gekt, the woodpecker,
Who lifts his shrill voice in the
forest
And screams insults,
Pounding the stubborn bark.

In the shade of Hopai, the cedar.
Gekt
Sat on a flat rock
By a stream
Sharpening Thatzil, his knife.
Above him in the tree
Gekt, the woodpecker,
Stopped his hammering for a
moment.
Cried insolently.
With a flash of scarlet crest:
"What are you doing, Boaster?"

Gekt
Held out the knife.
Ran his finger along the blade.
Answered.
With the lines deepening at his
mouth:
"Sharpening Thatzil, my knife.
For the killing of Khals."

Gekt, the woodpecker,
Cocked his head aslant.
His round, black eye
Bright with malice;
Looked down from the tree.
Studied Gekt.
While the knife moved swiftly on
the stone;

Jeered.
With a staccato ricochet of sound:

"What are you, Boaster.
That you should challenge Khals?
Are you Siakhum, the Sun?
Or Tsowayhis, the Bird of
Heaven?"

No, you are Makha, the snow-
flake.

Today a brave dressed for war.
Tomorrow a drop of water sink-
ing into the moss.

"Your hot blood will as quickly
turn to water!"

Khals is chief of Schwail, the
earth!

You cannot conquer Khals."

Gekt sprang up from his rock.
Brandished Thatzil, his knife.
Answered Gekt, the bird.
Scream for scream:
shouted high
His defiance and his hatred.
The forest rang with sound.
Gekt and Gekt,
Boaster and Boaster screaming
together.

A voice spoke:

"What are you doing, Boaster?"
All the forest was still.

Gekt answered.

His thought still on Gekt, the
woodpecker:

"Sharpening Thatzil, my knife,
for the killing of Khals."

He turned swiftly.

A tall stranger stood quiet,
watching.

Calm eyes
Above the blanket folded across
his face.

He said:

"Let me see the knife."

He took it in his hands.

"It is a good knife.

I am Khals."

Then Khals put his hands on
Gekt:

Said:
"I am going to make you into a
fish.

A bad fish.

You shall be Ghazhil, the sucker.

I will put Thatzil, your knife, in

the back of your neck.

Carry it with you, Gekt, the
Boaster.

This is the word of Khals."

Gekt never saw the mouth that
spoke the judgment:

He only saw the sandbars of the
river.

The shifting, silver sandbars of
the river

And heard the ripples washing
far above him.

Forgotten was his boasting, all
forgotten

Thatzil, his knife.

Too late his only care

To nose the muddy pockets of the
river.

The stagnant, muddy pockets of
the river.

Unceasingly, alone, with silent
mouth.

Gekt, the Boaster.

Now Ghazhil, the meek, the
mud-fish.

And his knife-blade

In his neck scabbarded forever.

CO-OPERATION

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through better understanding.
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THE MANAGEMENT AND THE STAFF OF

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Art and Crafts

Forward and Backwards

"Like Janus, the old Roman God, the Native Voice looks in two directions, forward and backwards."

Swathchalya



Indian art is said to be bold, exciting and imaginative. The Native Voice is desirous of catching in print and pictures the remaining older people who do arts and crafts, such as the one we are reprinting of Swathchalya. Her art work won first and second prizes at an Exhibition sponsored by the Canadian Handicrafts Guild at Montreal last summer. Very few young people know totem carving, weaving of mats, basket-making and bead designing today as our grandmothers and grandfathers knew them. However, interest is growing and the rich contribution of Indian Art to Canadian culture is being recognized and encouraged.

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Our sincere congratulations to
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Keep up the good work.

Merry Christmas and a Happy New Year to all our Friends and Customers throughout the American continent.

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One phase of the work done by the zealous B.C. Indian Arts and Welfare Society is the substantial encouragement of Indian crafts today, not only in the basket making industry but also in the field of knitted Indian sweaters they are helping our Indian women of the Saanich and Cowichan areas to maintain the high standards of manufacture which they have always set, and at the same time they are assisting them to hold their trade against the increasing competition from machine-made imitations. The indications are that the business arising from Indian hand-made products—if properly guaranteed—will increase by leaps and bounds if a proper business organization is set up. As a measure to protect the trade in genuine hand-made Indian products from inroads and damage by spurious imitations they have adopted a Society badge, or trade mark, which is to be attached to every article sponsored by the Society. This trade mark is shown in the above cut from which it will be seen that the central motif is that of an Indian "Copper." This emblem has been chosen primarily because the "Copper" has always been, not only a mark of honor among our people, but also an emblem of good natured co-operation and ultimate tribal stability and progress.

Question and Answer

After a quarter of a century study of the outstanding features of these Indian arts, I am only anxious these should be preserved and produced; and the temptations resisted to the cheap, inaccurate—actual caricatures—of original designs and coloring which have found their way into stores of recent years.

The design of the Society's Seal represents one of North West Coast Chief's highly valued "Coppers" accurately copied in form of a native "eye" in place occupied by each Chief's crest to suggest the Society's look into the future when we see the re-establishment of our fellow Canadians in their rightful position.

ALICE RAVENHILL

We would like to mention here the art work done in the three hospitals—Coqualeetza at Sardis, Miller Bay at Prince Rupert and Nanaimo Indian Hospital at Nanaimo. The work by the patients in the long hours is exquisite and useful. They make leather goods (picture albums, wallets, and picture frames) and rugs and sweaters etc. Enquiries may be mailed to the Superintendent of the Hospitals.

Fraternal Greetings of the
Festive Season.

Best Wishes for a Progressive and
Successful New Year.



IWA-CIO B.C. District Council No. 1

504 Holden Building

Vancouver, B.C.

PORTRAIT

George Clutesi is an example of a man who has absorbed another culture while remaining the best of his own traditions and characteristics. In the November issue we publicized the fact that Mr. Clutesi began his own nationwide programme on CBC, a regular Wednesday fifteen-minute feature until January. At that time it may be continued if the response from listeners warrants it.

Hleanor Edwards of Seattle, a fellow artist, has kindly sketched a colorful portrait of George—a rather shy young artist, with vision, energy and determination in quantity. In him one finds the ability to see the good things of his people's past that should not be forgotten by them today. Mr. Clutesi sees these things and has the energy and determination to do what he can in his own way to preserve and record so that they will not be forgotten.

George, at the age of ten while attending the Residential School

at Alberni first discovered the pencil could transmit thoughts into pictures. It could record the look of the countryside each season, and even more interesting, the celebrations and dances. He enjoyed these and hearing the legends, his imagination prompted him to sketch his ideas of them. But black and white was not sufficient to really portray the colorful beauty of the costumes and surroundings, so water color was used. In turn, oils and pastels took their place. Each medium offered its own challenge which he met with more work and practice until he was able to make those viewing his pictures see even the fire-light, smoke and music surrounding the dancer. Young George made the most of every opportunity to visit art galleries and art exhibitions to learn other artists' ways of working and showing their ideas. Mr. Anthony Walsh took an interest in his work and encouraged him to continue. Mr. Lauren Harris, a well-known Canadian artist, helped to firmly implant the idea to find his own style of painting and continue with it regardless of all critics. Later, through meeting Mr. Dilworth, he was introduced to Emily Carr. His art work so won her approval that she willed him all of her art materials when she passed on. He also appeared in the motion picture made of Emily Carr and her work and was an honored guest at special showings of it.

Mr. Clutesi has also exhibited his paintings as one-man shows two times each at the Provincial Museum in Victoria, Vancouver, Fort Alberni and Oyama, once in Toronto and Edmonton. This spring he was invited to go to the United States and have a show for the month of March at the privately owned "Studio Gallery" in Seattle. Its central downtown location made it possible for many busy working men and women to see and admire his work. The outcome of this was an invitation from the famous Seattle Art Museum to show his pictures there for the month of September. Again they received much favorable attention from the thousands who visit these galleries each month as well as the Curator in his newspaper column.

All this would lead one to believe Mr. Clutesi had little time left for other interests such as providing for a family consisting of his lovely wife, Margaret, two fine sons and three charming daughters. Each is a staunch supporter of the artist member of the family. And, as though fishing and painting were not enough, he began teaching art at the residential school in Alberni. He received no pay but considered it reward enough to find the children quite talented, full of imagination and really interested in working with their native designs. Unfortunately, lack of art supplies made it impossible to continue for very long, but all are hoping it can be resumed in the near future.

A success story but half written, the future will hold much more to declare to the world that our native heritage of ability to do things well still exists, needing only the opportunity to use it for the good of all as of old.

Interest of the Young

THE EYE

We are delighted with the School Papers which are edited and managed by the pupils themselves. We have done a review of "Dooceetoo" from Bella Bella, the "Teen Can Teen" from Massett, "The Western Eagle" of the Alberni Residential School and now we would like to tell you a little about "The Eye" of The Alert Bay School. The Indian name for this is "Kakayakus" editor is Chris Bell and reporter Grace Cook. "The Eye" first reports that another landmark has left Alert Bay. The totem pole which stood for so many years outside the Drabble house has been sold to the University of British Columbia.

"We welcome Mrs. Scanlon as our teacher in the Junior Room which opens on November 3. She is not a stranger to us nor to our parents as she was teaching for several years at the Residential School. Everyone is glad that this room has been opened for the children will go to school all day. We are glad that they are off the streets. If only the new buildings were finished more children would be off the streets. The housing shortage in this village is awful and we think Mrs. Scanlon a sport to come here and put up with the discomforts she is doing. We thank her for this. She thinks of the children before herself."

THANKSGIVING DAY

On the Friday before Thanksgiving Day we all drew pictures to represent our thanksgiving. Some pupils drew pictures of people at the table giving thanks to God for the good things to eat. Many of the drawings were very good. Some of us went to church. Some of the people decorated their houses and invited others in to eat with them.

GEORGE LUTHER

We appreciate the work George Luther has done. As all of you older people in this village know he was one of the first teachers in Alert Bay. We are very sorry to hear that he is quite sick in the hospital and that he has been suffering for a long time. We thought it would make him happy if we put a few lines about him in our little paper. He is a good man for all that he has done in this village among his Indian people. Last year some of our boys sang in his choir. This year we should go to sing to him.

BUS STOP

What a strange sign to see in Alert Bay! Yet there are 20 of them between the Residential School and Skinner's Corner. Yes

We have a regular bus service. Fare 10 cents. Some of the pupils come to school by bus and it is very nice. Mr. Daigarno to stop at the school stop on wet days. This is a novelty to the children and on the first day some were late at school because they were joking and did not get off the bus when they should have done. All the children have been warned about going on the back of the bus. Two young boys were seen doing this between 11:30 and 11:45 on Saturday night. This is a very dangerous thing to do. We would ask the parents to remind their children about this otherwise we may have a serious and perhaps fatal accident.

IT'S AN ILL WIND THAT BLOWS NOBODY GOOD

For months we had an old stove at our school. It smoked and smoked, and sometimes it was so bad we had tears rolling down our cheeks and we used to go home until it had stopped smoking. This year when we started school our stove was even worse than last year. Nothing was done about it as we were supposed to be going to go into the new school. But one Monday when we came to school we found that a storm had blown our chimney down. How we hoped we were now going to get a new stove. Well we did get something new. Yes new pipes. But we got another old stove, a little better than the other one but not much. It was minus one leg and when it was put in the school three bricks were put under this leg to hold up the stove. However the smoke is not quite so bad, it only smokes occasionally. On Wednesday another leg fell off the stove so we have had to prop this side up now. In the Junior room the same day the front fell off the stove.

Teachers Note: "Who wouldn't teach in an Indian School? Don't we have fun!"

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The Voice of the Native Canadian
 Official Organ of The Native Brotherhood of British Columbia, Inc.
 Published once a month by: The Native Voice Publishing Co., Ltd., 309, 16 East
 Hastings St., Vancouver, B.C. Telephone MARine 8049.
 Printed by Broadway Printers Ltd., 151 East 8th Avenue, Vancouver, B.C.

EDITOR R. M. SMITH
 ASSISTANT EDITOR H. L. G. KELLY
 ASSOCIATE EDITORS OSCAR PETERS and JASPER HILL (Toronto)
 DIRECTORS WILLIAM SCOW, REV. P. R. KELLY and REGINALD COOK
 PUBLISHER MAISE ARMYTAGE-MOORE

Theodore C. Sporer, Advertising Manager, 501 Main St., PA 2612

Advertising Rates on Application
 Make All Payments to The Native Publishing Ltd.

Authorized as Second Class Mail, Post Office, Ottawa.

Alberni Residential School

Many parents and others too will be very interested in the following account of activities taking place at the Alberni Residential School. This account was mailed to us by someone very interested and kind.

Well, we are away to a wonderful year, the school is full and we seem to have a splendid crowd of students.

Due to the new classroom building being finished and in use now, we are able to have all but two grades taking school all day. It is a very nice building, and classrooms are well lighted, and very much liked by the students. Our primary classroom is set up in the modern manner, using tables and chairs, with several working together. It is real primary too, with almost all the pupils ranging in age from 6 to 8 years. We take up as far as Grade Nine in our own classrooms and over that grade the pupils go down to the Alberni High School. They are holding their own with the other pupils, and in some cases making quite a mark for themselves. At present we have three pupils taking grade eleven and three taking grade ten.

The girls have C.G.I.T. groups each week, and seem to be doing very nicely. Recently they visited the Alberni group and very much enjoyed the meeting, mixing up wonderfully well, and setting the lead at times. The senior boys have a hobby class each making articles that his particular bent calls for in wood, leather, or clay work, etc., etc. The art class takes another group for an evening each week, and we have some very promising students, among them you will likely recognize the names of Judy Morgan, Wilson Bob, who have already exhibited a number of pictures. The girls have two groups who are taking Indian Club Swinging and they are hoping to put on a display sometime; as also do the senior boys who are taking a special gym class. The smaller boys also have gym periods of their own, and have a great time, as well as receiving much benefit from the exercises.

Then, too, the boys have boxing periods. We have just completed our fall tournament for the class championships, the results being as follows:

Class
 55 lbs. and under
 65 lbs. and under
 75 lbs. and under
 90 lbs. and under
 105 lbs. and under
 120 lbs. and under
 135 lbs. and under
 Over 135 lbs.

Champion
 Eddy Louie
 Robert Jones
 Arthur Moore
 Teddy White
 Melvin Mack
 Daniel Nisyok
 Harry Underwood
 Garry Ryan.

Runner up

Albert McKay
 Sidney McKay
 Robert Bouchie
 Cecil Roberts
 Undisputed
 David Jacobson
 Undisputed

Some of our boys recently boxed at a card in Alberni, and put on a very creditable show; we have an invitation from Powell River to send four boys over there early in December to participate in a card there. Our boys are very good sports and are popular wherever they go.

On Friday evenings we have a dance for the seniors and apart from the pleasure these give, a marked improvement in deportment is noted.

On Saturday evening we have our weekly picture show. We have our own sound movie machine which students and staff raised the money to buy. The Saturday shows are anxiously looked forward to each week. We find the pictures somewhat expensive, and could use some help nicely for this entertainment.

The choir is well under way, too, and at this time will be starting practicing for the special Christmas music.

The wet weather that we get hereabouts, curtails to a large amount, our soccer games, but we have a three-division, three-team league in the school, which means that almost every boy plays on a team. We have some good players, too, and have arranged for some games with local High School and other local schools. During the year we also have games with crews off the Deepsea Boats that visit the port.

Our basketball is ever more affected by the weather conditions, as we have to play on an outside court since the place that we are making do for a gymnasium is much too small, very much too small for such.

Our magazine, "The Western Eagle", will shortly be out with its first issue of this term, and we are anxiously looking for it. I will make sure that you get a copy.

Mr. and Mrs. Douglas Edenshow of Massett, B.C. were charming visitors to the office at Vancouver and intend to sojourn in town for a few days. It might also be added that the Edenshow's have spent a few years in the United States. Both became members of the Native Brotherhood and will return to Massett for the Yuletide Holidays. Seasons Greetings from the office staff.

Interest of the Young



MYRA WESLEY—Sunnyside Cannery, Skeena River, B.C.

Dear Friends:

I have the honour of being chosen the first President of our Teen Age Group here at Sunnyside Cannery. We have got to understand each other a lot this year. We put up a very successful dance at Port Essington, and made one hundred and sixty dollars. I wish to thank the good people of Port Essington for the help, also the men who kindly helped — namely Norman Lewis, Chester Bolton, Stanley Wilson of Greenville, and Mr. Harris of Kispiox.

We have 24 members and we still hope for more members. We also plan to put up another dance. I hope it will be like the first or better, as it is to help the needs of our organization. I hope we will hear from some of the girls.

Always a friend,

MYRNA.

Dear Sisters of the Teen Age Sisterhood:

I am writing this letter to tell you about our Teen Age Group here at Sunnyside Cannery. It has brought us teen-age girls closer. We have got to know girls from different parts of the coast and to understand each other more. We have had some very nice times together like the ball team we got together, also the dance we planned which was a great success. Also our sewing and cooking sales were very helpful to us.

I hope to hear from some of our teen-age girls of our different organizations.

Your friend,

PEARL RUSS.



PEARL RUSS
 Sunnyside Cannery, Skeena River
 B.C.

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Indignities of the Underpriveledged

Reserves

So the Native Voice has been writing on the conditions of the Reserves though much publicity has been made recently in his connection. We now state emphatically THEY ARE A DISGRACE, and are the result of the indignities of the underprivileged. Mr. G. R. Pearkes M.B. who at the end of the month delved into the Nanaimo Reserve situation and came home sporting with indignation. He found conditions gravely reflecting upon the Ottawa department responsible for permitting such conditions to gather and exist and he intimated that more may be heard from him on this subject.

And Gen. Pearkes following his last hand "look see" on the Reserve.

"I think this Reserve is a perfect disgrace. That such an area should be permitted in its present state almost within the heart of this city is a very grave reflection upon the federal government. I had no idea this area was in such a deplorable condition."

"As soon as one enters the Reserve lands one is entirely off paved track and into a tangle of overgrown bushes and brambles with great potholes which make driving a hazard. There are neither sewage nor lighting facilities within this area and if the Indians are to be permitted to remain there the federal government should most certainly proceed to make their living conditions comparable with the rest of Nanaimo."

"If the federal government is not prepared to do this then the Indians should be provided with

decent homes, elsewhere. I was appalled to hear that the children at Nanaimo River Reserve are provided with absolutely no means of education. This is certainly one crime the Dominion government should be held answerable for."

We only wish General Pearkes could see some of the Reserves near Victoria which are far worse than Nanaimo.

"Concentration camp" is not too strong a term to apply to an Indian reserve in the opinion of Rev. E. J. Staley of the Edmonton Indian school, who added that "The Indian child is doomed and damned from the time he is born because of racial prejudice of the people of Canada."

SEEMS REASONABLE

Representative Ben F. Jensen, Iowa, chairman of the Interior Department subcommittee of the House committee on appropriations, obtained the door long enough to ask his colleagues:

"Can't we cut that \$50,000,000 relief for the starving people of Europe to \$50,000,000 and earmark \$2,000,000 for relief of the sickness, hunger and discouragement of the Navajo Indians to whom by a treaty of nearly 80 years ago we guaranteed certain conditions of living which we have shamefully failed to fulfill."

This suggestion was made in the face of such evidence that the Navajos are staggering into a bitter winter this year—precipitous as the most severe in many years—with little if any assistance from their Government of which they are United States citizens and comprise one-sixth of all American Indians.

Yet in their vast "concentration camp" of desert and non-irrigable

land they are struggling for life as no other minority group ever struggled in America's history.

They are struggling to exist under intolerable conditions of poverty, illiteracy, disease and neglect.

They are dying and starving. The request of \$2 million out of \$500 million for charity at home seems reasonable. One-half million was finally appropriated.

SELF EXPRESSION

Every individual must include in some form of self expression—a right enough to merely exist. George Clutesi paints a word picture of how our people thrive in freedom of expression.

"Much like any other race, our ancestors thrived in their own social environment. One of which consisted of treating simple and yet very powerful designs of bird and animal life. So much so that it has been acclaimed by modern writers and authorities on anthropology as among the most significant and unique primitive art in the world. We do not seem to understand the fullness and the immensity of that knowledge. It is time that we did and begin very earnestly to recapture the urge to create artistically in song, in dance and once again to pour our history as did our forefathers. It has been as I mentioned in the beginning reminded for us and it is now up to us to carry on."

But White Owl writes graphically of the struggles of all forms of self-expression. From there they witnessed the panorama of a new civilization as it grew and so extremely wrapped and entwined that it is impossible to fasten around everything that was so dear and dear to them. Even in today's newspapers we see headlines such as the "Dante Rex Spots Fair for Indian."

Morris Schrammiller of Saskatoon clearly points the way for the remedy.

But the Indian must first be free to develop his own culture and retain his own history and not to rely upon the interpretation of it to preserve his own religion and not to be forced into another to devise his own means of self-government and not be forced to give up.

Mr. Clutesi once said when he is relieved the urge to create.

"We all tend to become slaves, victims, imitators, artists, dancer, weavers etc. but we certainly can't be slaves to anyone a great deal more inclined would ourselves. America is the epitome the best of all accomplishments without it you are not a very likable character with no security for the future. When it you can stand to create without restraint and the most logical and the most beautiful place to impart your newly acquired wisdom is right here amongst your own people."

Veterans

SAME OLD CONDITIONS

"Anybody who had experience particularly in the battle lines in either war will realize the truth of what is said when we point to the record of service of the Indian people. No tribute is too high to pay to them for their record in both the great world wars. If we were willing to call upon the Indians to share our sacrifice in full and we did not exempt them from any of the hardships or suffering involved, we are pointing short of bound in honor and in morality to extend to them the same privileges which we accord to our own people when through ill fortune or misage they are incapacitated and fall on hard times." Mr. E. D. Fulton, Nanaimo representative made the above statement.

Our returned men are not in the least satisfied to see the same old conditions of poverty existing among our people in this day and age as they return from overseas.

A few months ago The Native Voice printed the story of the Indian veterans English wife being fined for buying liquor. This veteran enlisted in 1908 and served overseas on different battlefields in Africa, Sicily, Italy and western Europe. He was discharged with honor in 1946. This young couple pay taxes on their home as it is off the reserve. Even with a record such as his he and his wife are susceptible to the indignities of the underprivileged.

HERO'S REWARD

Ten miles into the desert from Window Rock, Arizona is the "War Memorial Cemetery." In it lie Navajo who were returned to their ancestral soil after they shouldered the full responsibilities of American citizens. To these wind-swept, dusty graves dotted by grass or flowers the tribe members come to pay a mute and enduring respect.

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RESPONSIBILITY

RECOMMENDATIONS

In the recommendations No. 8 of Report of August 15, 1946, there are some fine suggestions. Among them is the suggestion that Indians who are qualified for any position in the administration of Indian Affairs, at any level, be given a preference for appointment to such positions within that administration for which they qualify or are suited.

Following this recommendation are several concerning the appointment of Indian Agents in connection with promotions, probation, preferences, etc., but nothing specifying Indians filling these positions. We ask frankly that special help be extended to fit Indians for these positions, until such time as Indians have equal opportunities with white men to equip themselves with the necessary requirements.

CHALLENGE

Rev. P. R. Kelly states in the Brotherhood Brief—

"There are four representatives representing the Maoris. Some of the members have reached cabinet positions and one of them has been knighted. They have advanced wonderfully. I would like to say that under the challenge of responsibility they seem to have thrived.

EVERYTHING DEAR RUTHLESSLY KILLED

Big White Owl, our Associate Editor, writes:

"Countless are the native generations that have slipped silently into the past since the Red Indian people, at the last great council, decided to stand by the wayside for a while. From there they watched the panorama of a new civilization as it slowly and so inexorably, wrapped and entwined itself in octopus-like fashion around everything that was so near and dear to them. But those native people, those "barbarians," those "bloodthirsty savages," who were named "Red Indians" at the beginning, realized that the Pale People could never completely master nor destroy the just laws of nature. They believed that the strange and dominant Pale Men

were riding upon the crest of a new cycle of life. So the Red Indian People stood firm like many standing rocks before this terrible onslaught. In their hands they carried a sacred belt of White Wampum, the untainted tomahawk, a feathered spear and the Calumet of Peace. They lit many great council fires but there could be no peace! They brought much corn and venison to feast but no one would eat!"

U.S. SERVICE STAFF, ONE-HALF INDIANS

Of the 8,000 permanent United States Indian Service Staff, 4,682 are Indians. This includes 8 Indian superintendents, 251 in professional positions, 935 in clerical jobs and about 3,475 in other skilled occupations.

RESPONSIBILITY SHOULDERED

Through discipline the Native veteran easily shouldered responsibility, and developed into a perfect soldier in one short year. Jimmy Nahaney ranked first in commando training in his unit.

REPRESENTATION

We should have a voice in the governing of our affairs through direct representation in the House of Commons.

SELF GOVERNMENT

Self government in directing the affairs of the village should be placed more fully in the hands of the Councils, and the appointments of Councils must be encouraged. In large areas in British Columbia there are no Councils. Government is accomplished through chiefs.

IMPROVEMENTS MADE

From time to time we have printed news of improvements made in the villages. These have been accomplished by the men spending their spare time on projects of the community. Klemtu's water system is nearly complete, there will be four hydrants in all. The men worked free for about one month on this project. Ernest Mason and Peter Neasloss completed plumbing in their homes, and Tommy Brown is building a new home.

KLEMTU

The choir is practising anthems for Christmas at Klemtu. Leader of the choir is William Robinson and the organist is Louie Hall. The portable organ is a new Estey. For the last twenty-six years the choir has kept an unbroken record of turning out, rain or shine, to sing Christmas Carols. "And the Glory of the Lord" is an addition to their ambitious program. There is no missionary in Klemtu, but Chief Phillip Brown holds services weekly.

Klemtu is one of the progressive villages and we commend her leaders. A fine sense of responsibility is apparent here, though it is through individual effort and is not fostered by the general system.

COMPARISON

Rev. P. R. Kelly points an emphatic finger when he says: "Our people have not questioned their rights. They have been browbeaten to a point where they simply accept conditions. I mean to say, personal dignity somehow, can be just beaten down until it is broken down."

In Metlakatla, Alaska and Ketchikan, the people are taking their places with the citizens of that territory in the industrial life as well as the educational life. They are marching everywhere shoulder to shoulder with the other citizens. They realize the value of personal dignity as they have never thought it possible to do before.

Health

(Continued from Page 3)

at Miller Bay, near Prince Rupert. In 1945 Dr. Galbraith, now in charge of that hospital, left Coqualeetza to supervise its completion and equipping. This hospital now cares for approximately 115 patients.

During this year a new hospital has taken up the fight against TB under the direction of Dr. Campbell. This hospital is one of the most up-to-date.

Last month Paul Joseph Martin, Minister of National Health and Welfare, made a six-day inspection tour of the Indian Hospitals. In the civil service health division, federal authorities plan to combine the quarantine and mariners' hospital and a clinic for examination and treatment of Indians of the Vancouver district. Efforts are being devoted to providing not only general medical and surgical services but special attention is being directed to the treatment of tuberculosis and venereal disease.

William Bryce (CCF-Selkirk) said Canada's Indians for 40 or 50 years had been a neglected people and everyone with their welfare at heart welcomed the new approach.

Gladys Strum (CCF-Qu'Appelle) said she was delighted to hear that the minister intended visiting as many reserves as possible. She thought the minister would soon realize that the health of the In-

dians was bound up with nutrition, housing and employment.

She could take the minister one home after another where members of two and three generations were under one roof and show him old people who could not afford coal oil and who were "gnawing crusts" because they had no old age pensions.

URGE HEALTH LECTURES

There is great need for health education. Simple lectures on preventive measures and child care, each reserve would be benefited indeed.

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Racial Intolerance Is A Stumbling Block

N.Z.'s Maoris Are Not Restricted by Color

By J. C. GRAHAM

A great deal has been written about Racial Intolerance as it is one of the biggest stumbling blocks to progress. In British Columbia it is "refined" which makes it harder to trace and harder to fight. It is an economic stumbling block because it does not open the door of the better paid jobs to men and women of darker skin.

It very often starts in childhood and so often could be averted at this time if the schools made a little special effort along these lines as well as by a talk occasionally to the Parent-Teacher Groups. Children do not have prejudices at birth but adopt their parents' attitudes and prejudices.

In the case of our Native people, the picture shows and novels have always depicted them savage and sly. History has a one-sided recording habit. We quote from "The Story of Walter Moberly and His Share in the Making of Vancouver" by Noel Robinson, to prove the history books were not always right.

"It was Fitzgerald who, referring to the capture and hanging at Quesnele of the Indians responsible for the destruction of the Waddington party — the story has already been told many times, and it will be remembered that the Indians were captured through a piece of treachery and a promise that was broken — remarked: 'It was a great piece of diplomacy, wasn't it' to which Mr. Moberly replied: 'No, it was treachery and murder.' Mr. Moberly holds that the Waddington party of whites brought their fate upon themselves by their treatment of the Indians, and that the subsequent trial and hanging of the Indians was a blot upon all concerned."

At the beginning of the century, a noted authority described the Maori race as potentially dead. European civilization had brought disaster to the race with tuberculosis and other western diseases. Today, because of up-to-date medicine, the Maoris number 100,000 and are steadily increasing.

They are very intelligent and, since there isn't a color bar, many of them have risen to high positions. There are many problems to overcome before the Maoris will be ready for complete westernized life but they are confident that it can be done. Mr. Graham believes that this race will contribute much to the future prosperity of New Zealand.

Auckland, New Zealand.

The Maoris of New Zealand offer the world's most remarkable example of a native race which, after apparently going into a decline, suddenly became adjusted to the impact of European civilization and took on a new and vigorous lease of life. Only 40 years ago, a noted authority described the Maori race as sick unto death and already potentially dead. Today they number 100,000 and are increasing at three times the rate of the European population.

This transformation has brought profound problems both for the Maoris and for New Zealand as a

whole. Vigorous efforts are now being made to solve these problems so that New Zealand will be able to maintain its claim that in the Dominion, a white race and a native race live side by side in greater harmony than in any other country.

The Maoris came to New Zealand after epic voyages in frail canoes from the islands to the north centuries before the country was discovered by the white man. They lived in a completely communal society with joint ownership of land and all other possessions.

A Brave Foe

Although there was about a generation of warfare with the Maoris in the early and middle nineteenth century after white settlement began to assume large proportions, a section of the race was always friendly to the Europeans. The Maoris proved a brave and chivalrous foe and pacification of the country was achieved with a minimum of bitterness on either side. From the first the concept of personal loyalty to the British sovereign appealed to the Maoris and has done so to this day.

The impact of European civilization almost brought disaster to the race, however. Tuberculosis and other western diseases became rife and their numbers fell so rapidly that it was generally assumed that the extinction of the race was only a matter of time.

The Maoris had bitterly opposed the introduction of European med-

ical methods preferring the old tribal remedies. However, by the beginning of the present century, Western medicine and hygiene together with some innate resistance in the race itself, were beginning to have their effect. The death rate fell. The birth rate had always been high but infant mortality was reduced enormously. The fall in population was checked and was converted into a more and more rapid increase.

Coincident with this came a change in ideas of the ultimate destiny of the race. Until then it had been thought that the remnants of the Maoris would be absorbed in the white population and adopt a

Continued on Page 12

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Sointula Fishermens' Co-operative Association

United Fishermen's Co-operative Association

Education

(Continued from Page 3)

and teachers, nurses and others for work in the Indian communities. How then can this be done without proper educational facilities?

224 SCHOOL DAYS IN FIVE YEARS

The Day School at Greenville Village for a number of years has not opened on regular term. Since five years ago, the total day school running there is about 224 days. There should be at least that number of school days in one year.

NATIVE CHILD OF EQUAL INTELLIGENCE

A check up on Native children attending public schools and high schools prove they keep up well with their grades and they rank almost 100 percent in the first half of their classes, with about four ranking first or second out of seven we were able to contact here in Vancouver and Steveston.

HOSTEL NEEDED

There are a great number of students who would like to continue to High School from the grade schools, but there are no High Schools near their homes. A few already attend the High Schools here in Vancouver and there are four boys attending the University of British Columbia. There could be a greater number going to the High Schools but there is no place for them to live. A Hostel here like the one in Prince Rupert would be a start towards better educational facilities and an encouragement to students to go on. The Native Voice has already started plans to enlist help to provide such an hostel before the next term. Any help along these lines would be greatly appreciated.

Mrs. Alvin Scow visited the Native Brotherhood office on official business for the Native Voice monthly paper. Mrs. Scow is the granddaughter of Chief Billy Asu of Cape Mudge and also a resident of that reserve. She plans an extensive shopping tour of the city before returning to Cape Mudge with her husband.

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Maoris

(Continued from Page 11)

completely European mode of life.

One of the reasons that led to this belief was the high standard of intelligence of the natives and the remarkably high achievements of a few outstanding members of the race. There has never been a color bar in New Zealand and talented Maoris soon showed they could absorb higher education and enter the professions. Maoris became successful doctors, lawyers and clergymen. One became a bishop and another, a world-famed ethnologist, Sir Peter Buck.

The Maoris elect four members to New Zealand's Parliament. They are natural orators and the Maori members often proved to be the outstanding speakers in the House of Representatives. Several rose to Cabinet rank and achieved notable success in administering their portfolios.

But while some members of the race could adopt a fully European way of life with success, those concerned with Maori welfare have become convinced that Maoris as a whole are not yet ready for a complete break with their past. Many who drifted to the towns and adopted the outward trappings of

Western civilization worked only occasionally to provide a bare subsistence. They gravitated to the slum areas where they were subjected to the worst social influences. They lost the old tribal disciplines and restraints without absorbing the European code.

European Standards

The basis on which the Maori problem is now being tackled is the preservation of the better aspects of the old Maori culture, while striving to spread European standards in such matters as hygiene, housing, farming, and trade skills. It is considered that the future of the race still lies in the country districts. Improvement of life in rural communities is being encouraged and young Maoris are not being encouraged to migrate to the cities until they are fitted for urban life by education and ability in trade or industry.

The re-education program for the Maori begins in the native schools and many do, but, in dis-riculum from that of other schools. Maoris are free to attend European schools and many do, but, in districts where the population is predominantly Maori, extra emphasis is laid on agriculture and farm technique for boys and practical training in housecraft for girls.

—Saturday Night.

John Brown and Henry Brown were in town and paid their respects to the office and took up a little business with the Business Agent. It might be mentioned that John and Henry are from the Northern District, from the village of Katkatla; upon conclusion of their shopping tour, they will return to their homes.

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RECIPE . .

SALMON CREOLE

Brown 2 tablespoons chopped onion in butter, add 2 cups canned tomatoes, 1 tablespoon green pepper and seasonings, and cook ten minutes. Put 1 pound of Clover Leaf Canned Salmon, either whole or flaked, into a baking dish. Pour Creole sauce over the salmon, sprinkle with bread crumbs and bake in moderate oven for 15 or 20 minutes. Serves 6.



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To Strike A Just Balance

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INDIVIDUAL CHALLENGE

"White Eagle" who writes for the Native Voice symbolizes the many white friends who have taken up the fight against intolerance. He says: When I was a boy going to school, there was one Indian family in the district, the parents of the white children with the exception of mine, instructed their children not to play with the Indians, and the teacher also encouraged the state of affairs. But I liked to play with the Indian children, they two girls, three boys, were at quarrelsome or rough, and we had some very good times together during recess and noon hour, and when we visited teach other at our homes.

TRUTH

Rev. Jean Donze, O.M.I., speaks truth when he states frankly: "May I add, also, that whenever improvements you are asking for are granted the Natives, it will be up to the Indians to take advantage of them. For instance, you may have the best possible teachers yet, if the parents do not make a real effort to have their children attend school regularly, the teachers will be wasting their time."

I agree that the housing conditions should be greatly improved, yet it will still be up to the Natives to keep the houses clean and in good shape.

Wishing the B.C. Native Brotherhood success in its courageous fight for the rights of the Indian.

CHURCHES

The churches and different organizations as well as individuals have put forth much worthy effort. To symbolize these we have chosen the story of The Kun Klau Lodge fostered by the Salvation Army. H. L. G. Kelly writes as follows:

"Without fuss or fanfare, on the 25th of January, 1947, a home for Native women and girls was opened in Prince Rupert, under the auspices of the Salvation Army. The home was founded by Brigadier Gillingham, district commander of the Northern area. With limited funds and a lot of energy, the Salvation Army has gone ahead and opened a sorely needed facility in Prince Rupert. In this home, Native women and girls can get a real touch of home life at a very nominal cost which includes daily meals and excellent accommodations. The reason this home was started is because Native women were refused accommodation in better class hotels."

The matron in charge is Major Mrs. Chambers, a capable and very human person, ideally suited for this worthwhile project.

In the first report of this lodge, Hoary Kelly told of the great need for a refrigerator. Since then Mrs. Mary Lipsett, on her birthday sent the money for the purchase of a refrigerator.

ORGANIZATIONS

The B.C. Arts and Welfare Society has worked tirelessly for

The Edward and Mary Lipsett Indian Museum

HASTINGS PARK

We are hoping to do a full coverage of the Edward and Mary Lipsett Collection very soon, but we would like to print some of the remarks made by visitors to this Museum during the Exhibition Week. The total attendance registered and approximated was 29,895. Mrs. Lipsett subscribes to The Native Voice and writes: "I enjoy your paper very much and hope our Native people will come into their own place soon. In 1940 Mr. Lipsett and I donated our Indian Arts and Crafts collection to the City and it is in the Edward and Mary Lipsett Indian Museum at Hastings Park. It is said to be the best Indian Museum in Canada, a collection covering 44 years in the making and valued at more than \$40,000."

Following are some of the remarks made about the collection by visitors:

ADVERSE REMARKS ON MUSEUM

Poor location.
Poor ventilation, however you can remedy this.
Could do with more lighting.
Should be in Stanley Park.
Not enough description.
REMARKS THAT PLEASE ME
A worth while addition.
A fine B.C. exhibit.
Fascinating.
Very nice display.
Excellent.
Most artistic.

years to foster the waning interest of our people in the original arts and crafts. Today this Society can think in terms of success. The writings of Alice Ravenhill and the designs and legends that she has recorded have untold value. We hope to tell the full story of this in another issue.

MUSEUMS

Individuals have kept alive interest in Native art. We have chosen the Edward and Mary Lipsett Museum to symbolize these.

LETTER OF APPRECIATION

We would like to have more of these to tell of the labor of many individuals some who have spent a lifetime without recognition working hard to better conditions among our people.

NOT UNGRATEFUL

Speaking officially before the joint committee, Rev. Kelly said simply:

"Before closing this statement I am making I would like to be absolutely fair. It has not always been a dark picture. The department has done some very good work. I do not want the officials here—I do not say it for their benefit—but I do not want them to think that our people are altogether ungrateful."

Super-duper.
Exceptionally well displayed.
B.C. appreciated.
Time well spent.
Very good work done.
Muriel Rolston, Blaine, Washington—I hope some day to equal you.
Handsome.
Educational.
Smart work.
The Indians should do these things commercially. Wonderful work.
Just like the Children.
Interesting and unusual.
A fine public service.
Wonderful portraits.
Very enjoyable, especially Haida work. Our son served on Haida during war.
Preserve to remember.
Best collection I have seen.
Terrific.
Superb.
Could stand enlarging, otherwise lovely.
Definitely the best.
Well exhibit Vancouver super.
We should have more.
High meaning good—Indian.
Best of whole Exhibition.
Tribal treasures.
Too nice for words.
Haida Skookum.
Marvelous.
Very interesting, but why not some of the interior work, a treat to come and see them. We have a fine collection.
Odd.
Wonderful to have such a fine exhibit given to the city.
Complete.
Best part of P.N.E.
Plenty of history.
Well worth coming again.
A-1.
Should be permanent city institution of Indian collection. It is.
Hooke Dory.
J. M. Scott of Toronto, Ont.—the best I have seen.
Very interesting. Wish I had them.
A wonderful interesting piece of tribal history.

Mr. Herbert Cook, the well-known Secretary of the Native Brotherhood of British Columbia, also spent a very busy week in Vancouver at the office. A large part of his time he spent in settling of financial accounts incurred while packing fish for the British Columbia Packers Limited. Mr. Cook is the owner and Captain of the Packer "C.N." and Herb assures us that he really had a busy and successful season. However not too busy to spend considerable time doing Christmas shopping on a rather large scale. Herb returned to his home at Alert Bay, B.C. and will attend the Convention at Bella Coola, B.C.

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[C.C.L.]

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NEWS FROM ALBERTA

The provincial council of the I.A.A. met Dec. 6 in the Bissell Institute at Edmonton with almost a complete attendance. This is excellent since most directors had to travel more than 200 miles. Resolutions dealt with included health, adult education, relations, trepassers and several routine matters. By a unanimous vote, the council accepted the invitation of the Cold Lake local to hold the next general meeting there.

Several cases of neglect by farm instructors of their duties were brought to the council and these will be forwarded to the proper authorities.

Chief Frank Cardinal of Sucker Creek reserve visited Calgary and held a long conference with the regional supervisor regarding matters in the Sucker Creek and Driftpile reserves. Like the directors present from the Blood locals the chief will have completed a trip of more than 800 miles when he reaches home. He is a strong supporter of the I.A.A.

At a meeting of the council for Canadian Unity (Calgary branch), Chief Crowchild, Councillor One-spot, and John Laurie brought the needs of the Indians to this representative body.

Colonel D. S. Harkness, G.M., M.P., spoke at the above meeting on the work of the joint committee of which he is a member. He congratulated the I.A.A. and Alberta Indians on the unanimity of their representations to the committee last April.

On Dec. 6, the Council for Canadian Unity (Edmonton branch) held a meeting at the University Cafeteria at which most of the directors of the I.A.A. were guest speakers. President J. Callihoo addressed this meeting on behalf of the I.A.A.

Director Chris Shade of the Blood local and Mrs. Shade recently returned from a trip to Montreal where their eldest daughter made her profession as a Sister of Providence. While in the East, Mr. Shade addressed several meetings of Indians on the work which the I.A.A. has done in Alberta. So the good word goes farther and farther.

Adult education classes will be organized again in February as last year in both Calgary and Edmonton. The council hopes for a large attendance.

Each year it is more evident that better arrangements for harvesting crops on the reserves must be made. Such matters are the responsibility of the local agents and farm instructors. Too little authority is given the Indians to make satisfactory arrangements for harvesting their crops so that very serious losses have been incurred on some reserves. The result of too much red tape causes too much misery and unnecessary hardship. Ottawa should get wise to this and remedy these regulations which may make for ease of administration but work hardship on the Indians. You can't make progress by running backwards into the nineteenth century. This is 1947.

The I.A.A. has been invited to submit a brief to the provincial commission investigating the conduct of public welfare in Alberta.

Mr. John Pahl of Hartley Bay, a very enthusiastic gentleman, spent several interesting hours at the office of The Native Brotherhood discussing the general welfare of his people. He also spent considerable time with the distributing of the Native Voice. (Thanks, Mr. Pahl). Mr. Pahl is the successful Captain and owner of one of the large seine boats which supply a large amount of their catch to the canning industry. The boat at present is under repairs and on its completion, Mr. Pahl will return to Hartley Bay.

Chief William Scow, President of the Native Brotherhood of British Columbia, spent a busy week in Vancouver on official business with the various industries that employ native labor from the organization. Christmas shopping also took up some of his time in the overcrowded stores in the downtown district. After completing all business, President Scow returned to his home in Alert Bay prior to attending the 18th Annual Convention to be held at Bella Coola, where he will take charge in his official capacity as president.

under Chief Justice W R. Howson. The brief is now in the hands of the commission counsel.

The I.A.A. wishes all its members the compliments of the Christmas season and urges that the spirit of co-operation and brotherly love may manifest itself among the treaty Indians of the province that we may go forward to greater achievements for the benefit of the Indian people. And to our brothers everywhere, we wish success in the coming year.

—JOHN LAURIE.

NEW WORLD

Did not the Congress of the United States of America borrow its Eagle Crest from the Red Indian? And did not the Fathers of Confederation also borrow the name CANADA and its national emblem, the Beaver, from the Red Man?

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Revision of the Indian Act

It is generally admitted that the Indian Act is a patchwork of promises made were broken with little regard for honor.

"The ear of the Queen's government will always be open to the complaints of her Indian people, and she will deal with her servants that do not do their duty in a proper manner." This promise was given in good faith and our people accepted it in good faith—can anyone say that complete honesty that it has been carried out?

The present Indian Act can be regarded as an antiquated, complicated, contradictory, haphazard piece of legislation.

The Act is in the process of revision and the Joint Committee is turned in their report. The editorial of the News-Herald sums

"The report is disappointing in that it does little to suggest elimination of the type of 'patronization' which tends to keep our native citizens in a state of perpetual wardhood and apathy. There is no bold proposal to give Indians the vote, to run for office, to buy liquor or to become a full-fledged citizen of his native country."

Worse, there is little or no attempt to improve the unsatisfac-

tory educational set-up.

Capt. P. R. Kelly said he was disappointed at the recent recommendations of a parliamentary committee to the Government regarding the Indian problem. It recommended that enfranchisement of Canadian Indians should remain on a voluntary basis.

He hoped this would be changed to grant Indians the vote before it went before the House of Commons.

A great deal of hope goes into the Revision of the Indian Act and a great deal of sympathy and understanding will be required as "it will affect the destiny of a race fighting for survival."

YOUNG TEACHER SEES URGENT NEED

Dear Friends:

I am now acting as Missionary Teacher, Medical Dispenser on an Indian Reserve 12 miles north of Hazelton. Quite appropriately the village is named "Kispiox" which means "the hiding place."

You have probably heard of the appalling conditions which exist in these places, but unless you have actually seen a northern B.C. Indian village, you can have no idea of how badly these people are in need of the bare necessities which we take so much for granted. I would estimate that 40 percent of my people are active or passive T.B. cases. About another 15 percent are infected or crippled up with venereal disease. Yesterday I sent a very pretty, dark-eyed 5-year-old girl to the United Church Hospital near Hazelton. Today I had to tell her father she was a T.B. case and it was "touch and go" whether she would pull through. Last Thursday I sent another 9-months-old youngster in with the same result. Another 7-year-old left school in a similar state today. These things are not exceptions, but almost daily catastrophes.

The homes of many of the diseased, crippled or old people are pitiful to behold. The filth is knee deep, sometimes the cracks are bigger than the doors. The odor is terrible, and diverse types of wild life seem to thrive under these conditions. Their only hope is education, medical care, and profitable work for their men.

RAY WOOLLAM.

THANK YOU

Nanaimo Indian Hospital,
Nanaimo, B.C.,
Nov. 29, 1947.

Editor, The Native Voice: We are pleased to inform you that our Matron has received a letter with an enclosed money order in the sum of eighty-eight dollars. Sponsored by Mrs. Lilly Hamilton, Empire Cannery, Esquimalt, B.C., this donation was collected with the assistance of Mrs. Annie Watts and Mrs. Agnes Dick, and is for the purpose of providing Christmas comforts for our patients.

We would appreciate it if through your paper you would pass on our heartfelt thanks for this marvellous contribution. You will realize what a great deal this will mean to our patients, especially as the majority are confined to their beds.

We would like to take this opportunity of wishing you all a Merry Christmas and a Very Happy New Year.

D. R. CAMPBELL, M.D.,
Medical Superintendent.

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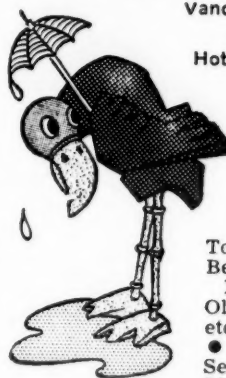
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